

THE DOCTRINE OF
FAITH OF THE
NEW JERUSALEM
BY EMANUEL
SWEDENBORG

Emanuel Swedenborg



THE DOCTRINE
or
FAITH
or
THE NEW JERUSALEM.

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THE DOCTRINE

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FAITH

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THE NEW JERUSALEM.

BY EMAUEL SWEDENBORG.

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Matthew vi. 33.

*"Seek ye first the kingdom of God and his righteousness,
and all these things shall be added unto you."*

THE DOCTRINE
OF
FAITH
OR
THE NEW JERUSALEM.

I. THAT FAITH IS AN INTERNAL ACKNOWLEDGEMENT OF TRUTH.

1. True idea attached to the term faith, at the present day, is this, that it consists in thinking a thing to be so, because it is taught by the Church, and because it does not fall within the scope of the understanding. For it is usual with those who incidentally it to say, " You must believe, and not doubt." If you answer, " I do not comprehend it," it is replied, that is the very circumstance which makes a doctrine an object of faith. Thus the faith of the present day is a faith in what is not known, and may be called a blind faith; and as being the dictate of one person abiding in the mind of another, it is an historical faith [or a faith that depends on the authority of the writer]. That this is not spiritual faith, will be seen in what follows.

2. Genuine faith, however, is an acknowledgement that a thing is so, because it is true. For he who is in genuine faith thinks and speaks to the effect, " This is true; and therefore I believe it." For faith is the assurance with which we evidence that which is true; and that which is true is the proper object of faith. A person of this character also, if he does not comprehend a sentiment, and see its truth, will say, " I do not know whether this is true or not; therefore I do not yet believe it. How can I believe what I do not comprehend? Perhaps it may be false."

3. But the common language is, that nobody can comprehend things of a spiritual or theological nature, because they transcend our natural faculties. Spiritual truths, however, are as capable of being comprehended as natural truths; and when the comprehension of them is not altogether clear, still, when

they are bound, they still so far within the perception of the human, that he can discern whether they are truths or not; especially if he be a person who is affected with truth. This it has been granted me to know from repeated experience. Opportunities have been given me of conversing with the ignorant, the dull, the stupid; and also with persons who had been born within the Church, and had heard something of the Lord, of faith, and of charity, but who nevertheless were immersed in falsehood and in evil. It was given me to relate the arms of wisdom, and they comprehended them all, and acknowledged their truth; but they were then in that light of the understanding which is proper to every man, and at the same time in the glory of being thought intelligent. But this occurred in my intercourse with spirits. Many who were present were then convinced, that spiritual things may be comprehended as well as natural things, that is, when they are heard or read; but it is more difficult for a man to discover them, by unassisted reflection. The reason that spiritual things admit of being comprehended, is, because man, as to his understanding, is capable of being elevated into the light of heaven, in which light no other objects appear than such as are spiritual, which are the truths of faith; for the light of heaven is spiritual light.

4. Hence now it is that those who are in the spiritual affection of truth, asay an external acknowledgement of it. As the angels are in that affection, they utterly reject the term. Their understanding ought to be kept in subjection to truth; for they say, "How can you believe a thing, when you do not ask whether it is true or not?" And should any one affirm that what he advances must nevertheless be believed, they reply, "Do you think yourself a god, that I am to believe you?" On that I am mad, that I should believe an assertion in which I do not see any truth? If I must believe it, cause me to see it." The dogmatist is thus constrained to retire. Indeed, the wisdom of the angels consists solely in this, that they see and comprehend what they think.

5. There is a spiritual idea of which few have any knowledge, which comes by infus into the minds of those who are in the affection of truth, and abhors infidelity, whether the thing which they are hearing or reading be true or not. In this idea are those who read the Word in illumination from the Lord. To him an illumination is to be in perception, and thence to an external acknowledgement, that "This is true, and this." Those who are in this illumination are said to be "taught of Jehovah" (Isaiah iv. 13; John vi. 45); and of them it is said in Jeremiah, "Behold, the days come,—that I will make a new covenant,—this shall be the covenant,—I will put my law in their inward parts, and write it in their hearts;—and they shall no more teach every man his neighbour, and every man his

brother, saying, *Know ye Jehovah; for they shall all know Me*" (Isa. 31, 35, 36).

6. From these considerations it is plain, that faith and truth are a one. This also is the cause that the ancients, who were more accustomed to think of truth from affection than the moderns, instead of faith used the word truth; and for the same reason, in the Hebrew language, truth and faith are expressed by one and the same word, namely, *Amen* or *Amem*.

7. The reason why faith is mentioned by the Lord in the Evangelists and in the Apostol, is, because the Jews did not believe it to be true, that the Lord was the Messiah foretold by the prophets; and where truth is not believed, there faith is mentioned. But still it is one thing to have faith and believe in the Lord, and another to have faith in, or believe, any man. The difference shall be explained below.

8. Faith separated from truth entered and invaded the Church together with the dominion of Papery, because the chief security of that religion was ignorance of the truth. For which reason did they tolerate the reading of the Word, otherwise they could not have been worshipped as deities, nor their autes trusted, nor idolatry introduced to such an extent, as that their customs, houses, and symbols, should be thought holy, and be converted into sources of harm. Hence it is plain what necessitates that a blind faith is capable of producing.

9. A blind faith continued also afterwards among many of the Reformed, owing to their separating faith from charity; for those who do this cannot but be in ignorance of the truth, and will give the name of faith to the mere thought that a thing is so, without having any rational subserviency thereto. Among these also, ignorance is the security of their tenets; for so long as ignorance reigns, with the possession that things of a theological nature are too high for the understanding, they can talk without being contradicted; and others suppose their notions are true, and that they themselves know what they mean.

10. The Lord said to Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed" (John xix. 29), by which is not meant a faith separate from the internal acknowledgement of truth, but that those are blessed who do not see the Lord with their eyes, as Thomas did, and yet believe that He is; for this is seen in the light of truth which is from the Word.

11. Since the internal acknowledgement of truth is faith, and faith and truth are a one, as was observed above (p. 2, 4, 5, 6), it follows that an external without an internal acknowledgement is not faith; and also, that a possession of what is false is not faith. An external without an internal acknowledgement is a faith in what is not known; and faith in what is

not known is only knowledge (scientia), which is a thing of the memory, and which, if confirmed, becomes a persuasion. Those who are principled heretics think that a tenet is true, because another says so; or they think it is true in consequence of having confirmed it: and yet a false sentiment may be as easily confirmed as a true one, and sometimes more strongly. By thinking that a tenet is true in consequence of having confirmed it, it causes, to think that what another says is true, and to confirm it without previous investigation.

13. If any one thinks with himself, or says to another, "Who can have that internal acknowledgement of truth, which is faith? I cannot." I will tell him how to say: "Show evils as evils, and apply to the Lord: then you will have as much as you desire." That he who shuns evils as evils is in the Lord, may be seen in the Doctrines or Laws for the New Jerusalem, n. 18—31. Then he loves truth and says it, n. 32—41, of the same; and that he has faith, n. 42—52, of the same.

14. THAT AN INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH, CANNOT EXIST WITH ANY BUT SUCH AS ARE IN CHARITY.

15. What faith is, has been explained above; here we will explain what charity is.

Charity in its origin is the affection of good: and as good loves truth, the affection of good produces the affection of truth, and, by the affection of truth, the acknowledgement of truth, which is faith. By these in their series, the affection of truth exists, and becomes charity. This is the progression of charity, from its origin, which is the affection of good, through faith, which is the acknowledgement of truth, to its end, which is charity. Its end is justice. Hence it appears how love, which is the affection of good, produces faith, which is the same as the acknowledgement of truth, and by this produces charity, which is the same as the act of love through faith.

16. But to set this in a clearer light. Good is nothing else but love, wherefore charity in its origin is the affection of love: and as love loves the means necessary for its existence, charity produces the affection of means, whence results the knowledge of what they are. Through these in their series the affection of love exists and becomes charity.

17. Their progression is like the progression of all things that belong to the will, through the understanding, into acts in the body. The will produces nothing of itself without the understanding, nor does the understanding produce anything of itself without the will: they must act in conjunction that say:

thing may exist. Or, what amounts to the same, affection, which is of the will, produces nothing of itself except by means of thought, which is of the understanding, and vice versa: they must act in conjunction that anything may exist. For consider: if from thought you remove affection proceeding from some love or other, can you think? Or if from affection you remove thought, can you be affected by anything? Or, what amounts to the same, if from thought you remove affection, can you speak? Or if from affection you remove thought or understanding, can you do anything? It is the same with charity and faith.

16. These truths may be illustrated by comparison with a tree. A tree, in its origin, is a seed, in which there is an effort (conatus) to produce fruit. This effort being excited by heat, first produces a root, and from it a stem or stalk with branches and leaves, and lastly fruit; and thus the effort to fruitfully comes into existence. From this it is plain, that the effort to produce fruit is perpetual in the whole of the progression, until it comes into existence or effect, for if it were to cease, the faculty of vegetating would instantly perish. This is the application. The tree is man, the effort to produce manna, is, with man, from his will in his understanding, the stem or stalk with its branches and leaves, are, in man, the instrumental means, and are called the traits of flesh, fruits, which are the ultimate effects of the effort in a tree to fruitfully, are, in man, man: in these his will comes into existence. Hence it may be seen, that the will of producing man, by means of the understanding, is perpetual through the whole progression, until it comes into existence. Respecting the will and the understanding, and their composition, see the Discourse on Love and the New Jerusalem, n. 68.

17. From what has now been said it is evident, that charity, so far as it is the affection of good or of use, produces faith, as the manna whereby it may exist; consequently, that charity and faith, in effecting man, act in conjunction: also, that faith does not produce good or use from itself, but from charity: for faith is charity as to its means of operation. It is therefore a fallacy to suppose that faith produces good as a tree does fruit,—the tree is not faith, but the tree is man.

18. It should be known, that charity and faith form a one, as do the will and the understanding; since charity is of the will, and faith of the understanding. In like manner, charity and faith form a one, as do affection and thought; since affection is of the will, and thought of the understanding. So again, charity and faith form a one, as do goodness and truth; because good is of the affection, which is of the will, and truth of the thought, which is of the understanding. In a word, charity and faith make a one, like essence and form; for the essence of faith is charity, and the form of charity is faith. Hence it is evident,

that faith without charity is like a form without an essence, which is not any thing; and that charity without faith is like an essence without a form, which likewise is not any thing.

12. It is with charity and faith in man just as it is with the motion of the heart, which is called the systole and diastole, and the motion of the lungs, which is called respiration. There is also an entire correspondence of these with the will and understanding of man, and thus with charity and faith; wherefore also the will and its affection are moved by the heart, when magnified in the Word, and the understanding and its thoughts by the soul, and also by the spirit. It may here be necessary to apprise the unlearned reader, that the primary meaning of the words *the soul and spirit*, in the Hebrew and Greek languages, as also in the Latin, is *breath*, by which word, likewise, they are frequently translated. It is only in a secondary and figurative sense that these words are used to denote that part of man which lives after death. Hence to yield the breath is to resign *etiam respirationem* [respirare est, et non amplius respirationem], and to give up the ghost is to resign no longer [et *respirare* spiritum, et non amplius respirare]. From which it follows that there can be no faith without charity, nor charity without faith, and that faith without charity is like the respiration of the lungs without a heart, which cannot take place in any living thing, but in an automaton only; and that charity without faith is like a heart without lungs, in which case there can be no conscious life, consequently, that charity by faith accomplishes man, as the heart by the lungs accomplishes respiration. So great, indeed, is the similitude between the heart and charity, and between the lungs and faith, that in the spiritual world it is known by a person's breathing what is the nature of his faith, and by the beating of his heart, what is the nature of his charity. For angels and spirits, as well as men, live from the heart and by respiration: whence it is that they, as well as men in the world, eat, drink, act, and speak.

13. Since charity is love towards our neighbor, what our neighbor is shall also be explained. Our neighbor, in a natural sense, is man, both collectively and individually. Man in the aggregate, is the Church, our country, and society; and man as an individual is our fellow-citizen, who in the Word is called our brother and companion. But, our neighbor, in a spiritual sense, is good, and as *we* is good, our neighbor, in a spiritual sense, is *we*.

That *we* is our spiritual neighbor, every one must acknowledge. For who loves a man merely as a person, and not rather for something in him, by virtue of which he is what he is? Therefore he loves him for his quality; for that is the man. This quality which is loved is his *we*, and is called good; wherefore this is our neighbor. As the Word in us human is spiritual,

therefore, in its spiritual sense, this love of good is what is signified by loving our neighbor.

31. But it is one thing to love our neighbor from the good or use that is in him towards us, and another to love our neighbor from the good or use that is in ourselves towards him. To love our neighbor from the good or use in him to ourselves, even a bad man on a day, but to love our neighbor from our own good or use towards him, can only be done by a good man; for he loves good from good, or loves man from the affection of man. The difference between these is described by the Lord in Matthew v. 42, 43. It is said by man, "I love him because he loves me, and does me good;" but still to love him for that reason only, is not to love him interiorly, unless he that so-loves is principled in good, and then he loves the good of the other. The one is in charity; but the other is only in friendship, which is not charity.

He who loves his neighbor from charity, conjoins himself with the good that is in him; and not with his person, except so far and so long as he is in good. Such a man is spiritual, and loves his neighbor spiritually. But he who loves another only from friendship, conjoins himself with his person, and at the same time with the evil that is in him. The latter after death ascends, without great difficulty, to separation from the person who is in evil; but the former not. Charity does this by faith; because faith is truth, and the man who is in charity examines and discovers, by means of truth, what ought to be believed, and, in loving and confirming benefits, regards the quality of the other's use.

32. Love to the Lord is love properly so called, and love towards our neighbor is charity. Love to the Lord is not communicated to man except in charity. In this the Lord conjoins Himself with man.

Since faith in its essence is charity, it follows, that no one can have faith in the Lord except he be in charity. From this, by means of flesh, there is a conjunction, by charity, a conjunction of the Lord with man; and by faith, a conjunction of man with the Lord. That the conjunction is reciprocal, may be seen in the *Doctrine of Love for the New Jerusalem*, n. 103—107.

33. In a word. In proportion as any one shuns evil as also, and looks to the Lord, he is in charity, and therefore in the same proportion he is in faith. That in proportion as any one shuns evil as also and looks to the Lord, he is in charity, may be seen in the *Doctrine of Love for the New Jerusalem*, n. 67—71; also n. 74—81; and that in the same proportion he has faith, n. 62—63. What charity is, in a proper sense, may be seen in n. 114 of the same work.

34. From all that has been thus said, it is manifest that

a saving faith, which is an internal acknowledgement of truth, cannot be communicated to any, except to such as are in charity.

32. THAT THE INTELLIGENCE (CONSCIOUSNESS) OF WHAT IS TRUE AND GOOD ARE NOT THE KNOWLEDGE OF FAITH, BEFORE A MAN IS IN CHARITY, BUT THAT THEY ARE A STOREHOUSE, OUT OF WHICH THE FAITH OF CHARITY MAY BE FORMED.

33. Man has the affection of knowing from his earliest childhood. By it he learns many things which will be of use to him, and many which will be of no use. When he grows up, by application to some business, he acquires the things which relate to his business; this then becomes his use,—that by which he is affected. Thus commences the affection of use, which produces the affection of the means [media], whereby he acquires his business, which is his use.

This progression takes place with every one in the world; because every one has some business, to which he proceeds, from the use which is his end, by the means to the use itself, which is the effect. Since, however, this use, together with the means of attaining it, is for the purposes of life in this world, the affection of it is natural.

34. But since every man regards not only the uses conducive to a life in this world, but will also regard the uses conducive to a life in heaven; since he will enter into this after his life in the world, and will live therein afterwards to eternity;—wherefore every one from his childhood prepares for himself,—from the Word, or from the doctrine of the Church, or from preaching,—knowledges of what is true and good, which are for the purposes of that life, and deposits these in his natural memory; acquiring them in greater or less abundance, according to his concrete affection of knowing, and according as this has been increased by various enlightenment.

35. But all these knowledges, whatever may be their number and quality, are only a storehouse, from which the faith of charity may be formed; and the faith is not formed, except in proportion as he uses ends as uses. If he uses ends as ends, then these knowledges become those of the faith which has in it spiritual life. but if he do not use ends as ends, these knowledges are knowledges only, and do not become those of a faith which has in it any spiritual life.

36. This storehouse is especially necessary, because without it faith cannot be formed; for the knowledges of truth and of good enter into faith and compose it. If there be none of these, faith does not exist, for a faith entirely empty and void is not

given: if they be few, a scanty and meagre faith is formed; if they be many, a faith rich and full, according to their abundance, is formed.

29. But let it be known, that the knowledge of genuine truth and good constitute faith, and by no means the knowledge of the false; for faith is truth, as has been observed above, n. 5-11; and falsity, because it is the opposite of truth, destroys faith. Neither can charity exist where there are mere fictions; for, as was said above, n. 18, charity and faith form a one, just as good and truth form a one. Hence it also follows, that without knowledge of genuine truth and good there can be no faith; that a few form some faith; and that many constitute a faith which is enlightened according to their fulness. Such as is a man's faith originating in charity, such is his intelligence.

30. There are, moreover, many persons who have not an internal acknowledgement of truth, and yet have the faith of charity. They are such as in their life have had respect to the Lord, and from a principle of religion have avoided evils; but who have been kept from thinking of truths by care and busyness in the world, and also from a want of truths in their teachers. Yet these internally, or in their spirit, are in the acknowledgement of truth, because they are in the affection of it; wherefore, after death, when they become spirits, and are instructed by angels, they acknowledge truths and receive them with joy. But it is otherwise with those who in their life have not had respect unto the Lord, and have not avoided evils from a principle of religion. These internally, or in their spirit, are not in any affection of truth, and therefore not in any acknowledgement of it; wherefore after death, when they become spirits and are instructed by angels, they are unwilling to acknowledge truths, and therefore do not receive them. For the evil of life internally hates truths; but the good of life internally loves truths.

31. The knowledge of what is good and true which precedes faith, appear to some as though they were of faith; but yet they are not. Their thinking and saying that they believe, is no proof that they really do believe. Neither do such knowledge constitute faith; for they only consist in thinking that a thing is so, without any internal acknowledgement that the truths professed are truths, and faith in unknown truths is a species of presumption remote from internal acknowledgement. As soon, however, as charity is implanted, then these knowledge become the knowledge of faith, but no further than there is charity in that faith. In the first state, before charity is perceived, faith appears to them to be in the first place, and charity in the second; but in the second state, when charity is perceived, faith stands in the second place, and charity in the first. The first state is called reformation; the second state is called regeneration.

When a man is in this latter state, then wisdom increases in him daily; and good daily multiplies truths, and makes them fruitful. He is then like a tree which bears fruit, and in its fruit deposits seeds, from which new trees are produced, and at length a garden. Then he becomes truly a man, and after death an angel, in whose charity constitutes the life, and faith the form, which is beautiful according to its quality; but his birth is then no longer called birth, but iniquity.

From these considerations it may appear, that the all of faith is from charity, and nothing of it from itself; also that charity produces faith, and not faith charity. The knowledges of truth which precede, are just like the provision in a barn, which does not nourish a man, unless, having an appetite for food, he takes out the corn for use.

32. It shall also be explained, how faith is formed from charity. Every man has a natural mind and a spiritual mind, a natural mind for the world, and a spiritual mind for heaven. Man as to his understanding is in both; but not as to his will, before he abhors and turns away from earthly natures. When he does this, his spiritual mind is open also in respect to the will; and then there flows thence into the natural mind spiritual heat from heaven; which heat is its essence in charity, and gives life to the knowledges of truth and good which are therein, and out of them forms faith. The case herein is just as is with a tree, which does not receive vegetative heat before heat flows from the sun, and joins itself with the light, as occurs in the season of spring. There is, moreover, a full parallelism between the vegetativeness of man and the vegetativeness of a tree, in this respect, that the one is affected by the heat of the world, and the other by the heat of heaven: wherefore also man is so often likened to a tree by the Lord.

33. From these few observations it may appear, that the knowledges of truth and good are not of faith before a man is in charity; but that they are a stockhouse, out of which the faith of charity may be formed. The knowledges of truth become truths in a regenerate man, as do likewise the knowledges of good, for the knowledge of good is in the understanding, but the affection of good is in the will; and that is called truth which is in the understanding, and that is called good which is in the will.

IV. A UNIVERSAL IDEA OF THE CHRISTIAN FAITH.

34. The Christian faith in its universal idea is this: "That the Lord from eternity, who is Jehovah, came into the world to subjugate the hell, and to glorify His Humanity; that with-
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not this no mortal could be saved; and that those are saved who believe in Him."

33. This is called the Christian faith in its universal idea, because it is the universal of faith, and the universal of faith is that which enters into the whole and every part of it. It is a universal of faith, that God is one in person and unites in him when there is a trinity; and that the Lord is that God. It is a universal of faith, that no mortal could have been saved, unless the Lord had come into the world. It is a universal of faith, that He came into the world that He might remove hell from man; and He removed it by combat against it, and by victories over it, then He subjugated it, and reduced it to order and under obedience to Himself. It is also a universal of faith, that He came into the world to glorify the Humanity, which He took upon Him in the world; that is, to make it to the Divinity from which are all things. It is thus, that having subjugated hell, He keeps it in order and under obedience to Himself to eternity. An neither of these ends could have been effected except by temptation even to the last of them, which was His passion on the cross, therefore His endured that also. These are the universals of the Christian faith respecting the Lord.

34. The expression of the Christian faith on man's part is, to believe in the Lord; for by believing in Him, conjunction with Him is effected, whereby is salvation. To believe in Him is to have confidence that He will save; and because no one can have such confidence, but he who lives a good life, therefore this also is implied by believing in Him.

35. Of these two universals of the Christian faith, the first, which relates to the Lord, is treated of specifically in *The Discourses on the New Jerusalem concerning the Lord*; and the second, which relates to man, in *The Discourses of Luke on the New Jerusalem*; wherefore there is no occasion to enter into any further explanation of them here.

V. A UNIVERSAL IDEA OF THE FAITH GENERALLY PREDOMINANT.

36. The faith generally prevailing, in its universal idea, is this, "That God the Father sent His Son to make satisfaction for the human race, and that by means of this the Son's merit He is moved to compassion, and saves those who believe this; as, according to others, "those who believe this, and at the same time do good."

37. But that it may be seen more clearly what the nature of this faith is, I will state in order the several things which it implies.

The faith of the present day,

I. It supposes God the Father and God the Son to be two; both from eternity.

II. It supposes that God the Son came into the world by the will of the Father, to make satisfaction for the human race; who otherwise would have perished in eternal death by the divine justice, which they also call vindictive justice.

III. It supposes the Son to have made satisfaction by fulfilling the law, and by the passion of the cross.

IV. It supposes the Father to have been moved to compassion by these acts of the Son.

V. It supposes the Son's merit to be imputed to those who believe this.

VI. It supposes this to take place in an instant; and that therefore it may do so, if not before, even at the point of death.

VII. It supposes somewhat of temptation, and then deliverance through that faith.

VIII. It supposes such as these, especially, to have trust and confidence.

IX. It supposes that such as these, especially, enjoy justificatice, the plenary grace of the Father for the Son's sake, the clemence of all grace, and thus salvation.

X. The more learned suppose, that there is present with persons thus justified an effort towards good which operates secretly, and does not manifestly move the will; others suppose a manifest operation, both by the Holy Ghost.

XI. Of these who confine themselves in this notion, that no one can do good from himself, which is really good, and which is not meritorious, and that they are not under the yoke of the law, the majority count, and do not think of the evil and the good of life; for they say within themselves that good works do not serve, neither does evil condemn, because both alone do all things.

XII. In general, they suppose the understanding ought to be kept in subjection to this faith, calling that faith which is not understood.

XIII. To illustrate and investigate the truth or otherwise, of these several propositions, is unnecessary; that must appear clearly from what has been said above, and also particularly from what is proved from the Word, and at the same time naturally confirmed, in *The Decretum de Læsi et non New Jerusalem*, and in *The Decretum de non New Jerusalem aduersus non Læsi*.

XIV. But just that it may be seen what is the nature of faith separated from charity, and what is the nature of faith not separated from charity, I will communicate what I have heard from an angel of heaven. He told me that he had conversed with many of the Reformed, and had heard what the nature of their faith was; and he related what had passed between himself and

one who was in faith separated from charity, and another who was in faith not separated from charity, and what he had heard from both. He said that he questioned them, and that they replied; and as these conversations are adapted to throw light on the subject, I will here relate them.

42. The angel said that he thus conversed with him who was in faith separated from charity.

"Friend, who art thou?" He replied, "I am a Christian of the Reformed Church." "What is thy doctrine, and the religion thou darrest from it?" He replied, "It is faith." He said, "What is the nature of thy faith?" The other made answer, "My faith is, that God the Father sent His Son to make satisfaction for the sins of mankind; and that those are saved who believe this." He then asked him, "What more dost thou know respecting salvation?" To which he replied, "Salvation is obtained by that faith alone." He said further, "What dost thou know of regeneration?" He answered, "It was effected by the passion of the cross, and the Son's merit is imputed through that faith." Again: "What dost thou know of regeneration?" He answered, "It is effected by birth." "What dost thou know of regeneration and the remission of sins?" His reply was, "They are obtained by that birth." "Tell me what thou knowest of love and charity?" His answer was, "They are that birth." "Tell me what thou knowest of good works?" He replied, "They are that birth." "Tell me what thou thinkest of all the commandments in the Word?" He made answer, "They are included in that birth." Then he said, "What then, art thou in no nothing?" His answer was, "What can I do? I cannot do good, which is really good, from myself." He said, "Canst thou have faith from thyself?" His reply was, "I cannot." He said, "How then canst thou have faith?" He replied, "This I do not inquire with. I will have faith." At length he said, "Dost thou know any thing more respecting salvation?" His answer was, "What more should I know, when salvation is obtained by that birth alone?" Then the angel said, "Thou answerest like a creature who can know but one note; I hear nothing but faith. If that is what thou knowest, and nothing more, thou knowest nothing. Depart hence and use thy compassions." So he departed, and found them in a desert where there was no grass. He asked what was the reason of this, and was answered, "Because there is nothing of the Church in these."

43. The angel thus spoke with him who was in faith not separated from charity.

"Friend, who art thou?" He answered, "I am a Christian of the Reformed Church." "What is thy doctrine and thence thy religion?" He replied, "Faith and charity." He said, "Are these two?" The answer was, "They cannot be sepa-

raised." He said, "What is faith?" The other replied, "It is to believe what the Word teaches." He said, "What is charity?" The answer was, "It is to do what the Word teaches." He said, "Hast thou only believed these things, or hast thou also done them?" His answer was, "I have also done them."

The angel of heaven then looked at him, and said, "My friend, come along with me, and dwell with me."

VI. ON THE NATURE OF FAITH EXTRACTED FROM CHARLES.

44. THAT it may be seen what the nature of faith is, when separated from charity, I will show it in the darkness, as follows:

"That God the Father, being angry with mankind, rejected them from Him, and out of justice resolved to avenge Himself by their eternal damnation. And that He said to the Son, 'Descend; fulfil the law and take upon Thyself the damnation destined for them, and then punishment I shall be moved to compassion.' Wherefore He descended, and fulfilled the law, and suffered Himself to be hanged on the cross, and cruelly put to death. Which being done, He returned to the Father, and said, 'I have taken upon Myself the damnation of mankind; therefore now be Thou merciful' thus interceding for them. But He had for answer, 'For their own sakes I cannot; however, as I see thee on the cross, and behold Thy blood, I am moved to compassion. Still I will not pardon them; I will only implore unto them Thy merit; and that, only to those who acknowledge this. This shall be the faith by which they may be saved.'

45. Such is that faith exhibited in its nakedness. Who that has any enlightened reason does not see in it inconsistency, which are contrary to the very Divine Reasons? as, that God, who is love itself and mercy itself, could, out of anger and consequent vengeance, condemn men and devote them to hell? also, that He should desire to be moved to compassion by beholding the condemnation transferred to His Son; and by a view of His suffering upon the cross and of His blood? Who possessing any enlightened reason does not see that one God could not say to another God, who was His equal, "I do not pardon them, but I implore to them thy merit" as well as also, "Now let them live as they please; only let them believe this, and they shall be saved?" Not to mention other absurdities.

46. But the reason why these things are not seen, is, because they have induced a blind faith, and thereby have shut people's eyes and stopped their ears. Shut people's eyes, and stop their ears, that is, cause them not to think from any understanding, and then tell those who are impressed with any idea of His eternal

whatever you will, and they will believe it: you, though you should tell them that God can be angry and breathe vengeance, that God can inflict eternal destruction upon any one; that God requires to be moved to compassion by His Son's blood, that He will implore and attribute that to man as a merit of his own, and will save him by his barely thinking so, as well as also, that one God could appropriate and assign such things to another God of one essence with Himself, with any other extravagance of a similar kind. But open your eyes and unsay your ears, that is, think of the above notions from poor understanding; and you will see their utter disagreement with truth itself.

47. Shut people's eyes, sing their ears, and cause them not to think from any understanding; then might you not induce them to believe that God has given all His power to a man [the Pope], that he might be as God upon earth? Might you not induce them to believe that dead men ought to be honored? that people ought to uncover their heads, and fall upon their knees, before their images? and that their crosses, bones, and sepulchres, are holy and ought to be venerated? But if you open your eyes, and unsay your ears, that is, if you think of these things from any understanding, will you not view them as anomalies which human reason must abominate?

48. When these things, and the like, are received by a man whose understanding is shut up from a principle of religion, may not the temple in which he performs divine worship be then compared to a den or cavern under ground, where he does not know what the objects are which he sees? And may not his religion be compared to an apartment in a house in which there are no windows? And his eyes, when worshippng, to sound, and not to speech? With such a man an angel of heaven cannot converse, because the one does not understand the language of the other.

VII. THAT THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY ARE EXCOMMUNICATED IN THE WORD BY THE PHILETIPPE.

49. In the Word, by all the names of nations and people, as also of persons and places, are signified things relating to the Church; the Church itself by Israel and Judah, because it was established among them, and various religious opinions [religions] by the nations and people round about them; religious opinions which concurred with the truth by the good nations, and discordant religious opinions by the wicked nations. There are two and religious opinions into which every Church degenerates in process of time; the one consists in adulterating its goods, and the other in falsifying its truths. That religion

principle which adulterates the goods of the Church, derives its origin from the love of rule, and the other religious principle which沾izes the goods of the Church, derives its origin from the pride of self-derived intelligence. The religious principle which takes its origin from the love of rule, is meant in the Word by Babylon; and that which takes its origin from the pride of self-derived intelligence, is meant in the Word by Philistines. It is well known who those of Babylon are at this day; but it is not known who those of Philistines are. Those are of Philistines who are in faith and not in charity.

30. That those are of Philistines who are in faith and not in charity, may appear from various things which are said of them in the Word, when understood in the spiritual sense, as well from their dispute with the servants of Abraham and Isaac, as recorded in Gen. xxi. and xxi., as from their wars with the children of Israel, related in the Book of Judges, and in the Books of Samuel and of Kings; for all the wars described in the Word involve and signify, in the spiritual sense, spiritual wars. And because the religious principle, which consists in faith separated from charity, continually desires to invade the Church, therefore the Philistines remained in the land of Canaan, and frequently infested the children of Israel.

31. Because the Philistines represented those who are in faith separated from charity, therefore they were called the uncircumcised, and by the uncircumcised are meant those who are without spiritual love, and those are only in natural love; spiritual love is charity. The reason why these are called the uncircumcised, is, because by the uncircumcised are meant those who are in spiritual love. That the Philistines are called the uncircumcised, may be seen I Sam. xvi. 24, 36; II Sam. i. 20; and in other places.

32. That those who are in faith separated from charity were represented by the Philistines, is manifest not only from their wars with the children of Israel, but also from many other circumstances which are recorded of them in the Word; as from those which are related of Dagon their idol, as of the humerous and mean with which they were created and infested for placing the ark in the temple of their idol, and from the other things which occurred at the same time, and are mentioned I Sam., chap. v. and vi.; likewise from the history of Goliath, who was a Philistine, and was slain by David, as related I Sam., chap. xxi. For Dagon, their idol, was above like a man, and below like a fish; by which was represented their religion, which, by reason of faith, was as it were spiritual, but, from having no charity, was merely natural. By the controllers, or humerous, with which they were created, were signified their thorny love. By the mean with which they were created, was signified the devastation of the Church by falsehoods of the

truth. And by Goliath, who was slain by David, was represented the pride of their self-derived intelligence.

63. That those who are in faith separated from charity were represented by the Philistines, appears also from the prophetic parts of the Word, where they are treated of, as from those following. In Jeremiah: "Against the Philistines;—behold, waters rise up out of the north, and shall be an overwhelming flood, and shall overflow the land and all that is therein, the city, and them that dwell therein; so that the men shall cry, and every inhabitant of the land shall howl: Jehovah shall spoil [ruinate] all the Philistines" (chap. 1, 2, 4). Waters rising up out of the north are fishes from hell; which shall be an overwhelming flood, and shall overflow the land and all that is therein, signifies the devastation by them of all things of the Church, the city, and them that dwell therein, signifies the devastation of all the truths of doctrine; so that the men shall cry, and every inhabitant of the earth shall howl, signifies a want of all truth and goodness in the Church; Jehovah shall spoil [ruinate] all the Philistines, signifies their destruction. In Isaiah: "Rejoice not thou, whole Philistia, because the rod that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent;" (chap. 29). Rejoice not thou, whole Philistia, signifies let not those who are in faith separated from charity rejoice that they still remain; the out of the serpent's root shall come forth a cockatrice, signifies that from the pride of self-derived intelligence will proceed the destruction of all truth among them; and his fruit shall be a fiery flying serpent, signifies ravaging from false principles originating in evil, against the truths and goods of the Church.

64. That by circumcision is represented purification from the earth of love merely natural, appears from these passages: "Circumcise yourselves to Jehovah, and take away the filthiness of your heart,—lest my fury come forth,—because of the evil of your doings" (chap. vii. 4). "Circumcise the filthiness of your heart, and be no more stiff-necked" (Deut. x. 16). To circumcise the heart, or the filthiness of the heart, is to purify themselves from evil. Hence, on the contrary, by the uncircumcised are meant those who are not purified from the evil of love merely natural, that is, who are not in charity. And because the uncleanness of heart is caused by the unconverted, it is said, "No stranger that is unconverted to heart, or unconverted to faith, shall enter into My sanctuary" (Ezek. xlii. 3). "None that is unconverted, shall eat the passover" (Exod. xii. 43). And that such are condemned, is declared in Exod. xxvi. 10, xxvi. 18; xxvi. 19.

VII. THAT THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY,
ARE MEANT BY THE DRAGONS IN THE APOCALYPSE.

35. It was said above, that every Church in process of time declines into two opposite evil religious states, into one from the loss of faith, and into the other from the pride of its own intelligence; and that in the Word the former is understood and described by Babylon, and the latter by Phaistus. Now moreover in the Apocalypse treats of the state of the Christian Church, especially what that is at this end; therefore those two evil religious states are therein treated of, both generally and specifically. The religious state, which is caused by Babylon, is described in chap. xiii., xvii., xxxi., &c., and is the heretic acting upon the mortal beast; and the religious state, which is understood by Phaistus, is described in chap. xii., xiii., and is represented there by the dragon, by the beast that rose out of the sea, and by the beast that rose out of the earth. That this religious state is meant by the dragon and his two beasts, could not hitherto be known; the reason is, because the spiritual sense of the Word was not before opened, and hence the Apocalypse was not understood, and especially, because the religious opinion of faith separated from charity was so prevalent in the Christian world, that nobody could see that it was there described; for every evil religious opinion blinds the eyes.

36. That the religious sense of faith separated from charity is natural and described in the Apocalypse by the dragon and his two beasts, has not only been told me from heaven, but also shown me in the world of spirits which is under heaven. Those who were in faith separated from charity, were seen by me assembled in a large company, like a great dragon with his tail extended towards heaven; and others of the same persuasion have been seen by me, especially, like dragons in appearance. For in that world such appearances take place from the correspondence which subsists between those spiritual and natural. On account of their so appearing, the angels of heaven call them dragonists. Moreover, there are several kinds of them: some of them constitute the head of the dragon, some his body, and some his tail. Those who constitute his tail, are those who have falsified all the truths of the Word, whence it is said of the dragon in the Apocalypse, that with his tail he shall down a third part of the stars of heaven; by the stars of heaven are signified the knowledges of truth, and by a third part, all.

37. Since then, by the dragon in the Apocalypse, are meant those who are in faith separated from charity, and this heretic has not been known, and has also been bid the most of a knowledge of the spiritual sense of the Word; therefore a general explanation shall here be given of what is said concerning the dragon, in chap. xii.

38. In the twelfth chapter of the Apocalypse these things are recorded of the dragon: "And there was seen a great sign in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child, cried, travailing in birth, and pained to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought with the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.—And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man child. And unto the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she would be nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wrath with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."

39. This is the explanation of these things: "And there was seen a great sign in heaven," signifies a revelation from the Lord respecting the future Church, and respecting the reception of its doctrine, and those by whom it would be propagated. "A woman clothed with the sun, and the moon under her feet," signifies the Church which, from the Lord, is principled in love and in truth; "and upon her head a crown of twelve stars," signifies the wisdom and intelligence of its members originating in those truths. "And she being with child," signifies the birth of doctrine; "cried, travailing in birth, and pained to be delivered," signifies resistance from those who are in truth separated from charity. "And there was seen another sign in heaven," signifies a further revelation; "and behold, a great red dragon," signifies faith separated from charity, which is called red from love mainly natural; "having seven heads," signifies the three understanding of the Word; "and ten horns," signifies power in consequence of exception by many; "and seven crowns upon his

hands," signifies filiated truths of the Word. "And his tail drew a third part of the stars of heaven, and cast them to the earth," signifies the destruction of all the knowledge of truth. "And the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born," signifies their intent of, and desire to destroy, the doctrine of the church at its birth. "And she brought forth a man child," signifies doctrine: "who was to rule all nations with a rod of iron," signifies which will ensue from the power of natural truth originating in spiritual truth. "and her child was caught up unto God and his throne," signifies the protection thereof by the Lord out of heaven. "And she was cast into the wilderness," signifies the Church as casting amongst a few, "where she hath a place prepared of God," signifies its state in the meantime until it is provided that its numbers increase: "that they should feed her there a thousand two hundred and threescore days," signifies even until it increases to its appointed fulness. "And there was war in heaven; Michael and his angels fought with the dragon; and the dragon fought, and his angels," signifies the dissension and conflict of such as are in flesh separated from charity against those who are in the doctrine of the Church concerning the Lord and the life of charity: "and prevailed not," signifies that they fell. "neither was their place found any more in heaven," signifies that they were cast down. "And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man child," signifies the infestation of the Church by those who are in flesh separated from charity, on account of its doctrine. "And unto the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place," signifies circumstances while the Church as yet is confined to a few: "where she would be nourished for a time, and times, and half a time, from the face of the serpent," signifies until the church grows to its appointed fulness. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," signifies their abundant usurpings, founded in false principles, with intent to destroy the Church. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies that their omniscience, because they were grounded in false, fell to the ground of themselves. "And the dragon was wrath with the woman, and went to make war with the remnant of her seed," signifies their continued hatred. "who keep the commandments of God, and have the testimony of Jesus Christ," signifies against those who have a life of charity, and believe in the Lord.

60. The thirteenth, or following, chapter in the Apocalypse, treats of the dragon's two beasts; one of which was seen to rise out of the sea, and the other out of the earth: the former is

teated of from the first verse to the tenth, and the latter from the eleventh verse to the eighteenth. That they are the dragon's beasts, appears from the second, fourth, and eleventh verses. By the first beast is signified faith separated from charity as to its confirmations from the natural man; and by the second is signified faith separated from charity as to its confirmations from the Word, which also are falsifications of the truth. But I pass over the explanation of these passages [because they contain their arguments], which it would be necessary to draw out at some length, except the last: "Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred sixty and six" (verse 18). "Let him that hath understanding count the number of the beast," signifies, let those who are in illumination inquire into the nature of the confirmations of the faith drawn from the Word: "for it is the number of a man," signifies that its quality is that of self-derived intelligence; "and his number is six hundred sixty and six," signifies every truth of the Word falsified.

III. THAT THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY ARE MEANT BY THE GOATS IN DANIEL AND IN MATTHEW.

61. That by the *be-gost* in the eighth chapter of Daniel, and by the *goats* in the twenty-fifth chapter of Matthew, are meant those who are in faith separated from charity, is demonstrable from this circumstance, that they are opposed to the *ram* and to the *sheep* there mentioned. By the *ram* and by the *sheep* are denoted those who are in charity, for the *Lord* in the *Word* is called the *Shepherd*; the church the *sheep-field*; and the men of the *Church* in general are called the *sheep*, and specifically *sheep*. And since the *sheep* are those who are in charity, therefore the *goats* are those who are not in charity.

62. That those who are in faith separated from charity, are meant by *be-gost* [itself], shall be demonstrated: I. From experience in the spiritual world. II. From the last judgment, and those open when it was executed. III. From the description of the combat between the *ram* and the *be-gost* in Daniel. IV. And lastly, from the division of charity by those of whom mention is made in Matthew.

63. I. That those who are in *faith separated from charity* are meant in the *Word* by *be-gost*, arises from experience in the spiritual world. In the spiritual world there appear all the things which are in the natural world: there appear houses and palaces; there appear parades and gardens, and in them trees of every kind; there appear fields and ploughed lands, also plains and meadows; and likewise hawks and rocks; all exactly

answering those which are seen upon our earth. Nor is there any difference between them, except that the latter are from a natural origin, and the former from a spiritual origin; wherefore the angels, who are spiritual, see those objects which are of a spiritual origin just as we see those which are of a natural origin. All the things which appear in the spiritual world are correspondences; for they correspond to the affections of the angels and spirits. This is the reason why those who are in the affection of goodness and truth, and thence in wisdom and intelligence, dwell in magnificient palaces, about which there are paradies full of trees, which correspond; and those again are surrounded by fields and meadows, in which there reigns flocks, which are appearances. But among those who are in evil affections the correspondences are opposite. These are either in the halls, where they are confined in workhouses which are without windows, but in which nevertheless there is light like an *open forest*; or they are in deserts, and live in huts, about which all things are barren, and where there are serpents, dragons, oaks, and many other objects, which correspond with their evils. Between heaven and hell there is an intermediate place, which is called the world of spirits: into this every man comes immediately after death; and there also is an intercourse of one with another, similar to that of men with each other upon earth. All things which appear there also are correspondences. There appear there, likewise, gardens, groves, woods with trees and shrubs, also green and flourishing fields; and at the same time various kinds of beasts, tame and wild, all according to correspondence with the affections of the spirits. There I have often seen sheep and *be-goats*, and likewise contrasts between them, similar to the contrast which is described in Daniel, chap. viii. I have seen *be-goats* with horns bent forward, and *beats* backwards, and I have seen them rush furiously upon the sheep. I have seen *be-goats* with two horns, with which they attack the sheep with great violence, and when I drew near to see what was the matter, I found spirits disputing with one another about faith and charity: from which it was plain, that faith separated from charity was what appeared like a *be-goat*, and that charity from which proceeded faith was what appeared like a sheep. Instances as I have seen such things frequently, it is given me to know for certain, that those who are in faith separated from charity are *beasts* in the Word by *be-goats*.

64. 11. That those who are in *faith* separated from *charity* are *beasts* in the Word by *be-goats*, appears from the last judgment, and those upon whom of us are separated. The last judgment was executed upon no others than such as in *externals* were moral, and in *internals* not spiritual, or but little spiritual. Those who, as well as *externals* as in *internals*, were evil, were cast into hell long before the last judgment; and those who in *externals* and

at the same time intervals were spiritual, were taken up into heaven long before the last judgment. For the judgment was not executed upon those who were in heaven, nor upon those who were in hell; but upon those who were in the midst between heaven and hell, and had there made to themselves pretended heavens. That the last judgment was executed upon them, and no others, may be seen in the small work on the *Last Judgment*, n. 80 and 70; and in the *Concordance* respecting the *Last Judgment*: particularly in what there relates to the *Re-formed*. At that time, those who were in faith separated from charity, not only in doctrine, but also in life, were cast into hell; and those who were in the same faith as to doctrine only, but yet were in charity as to life, were taken up into heaven. From which it was evident, that no others are meant by the *sheep* and the *sheep* mentioned by the Lord in *Matthew* (chap. xii.), where He speaks of the last judgment.

Q. III. That those who are in *faith* separated from *charity* are meant in the Word by the *she-goat*, appears from the description of the *conflict* between the *ram* and the *she-goat* in *Daniel*. All the Book of *Daniel* treats in a spiritual sense of subjects relating to heaven and the Church; so does every other part of the *Sacred Scripture*, as is shown in the *Decretum de vita Novi Testamenti* concerning *rebus Sacrae Scripturae*, n. 5—20; consequently this must be the case in what is said in *Daniel* respecting the *conflict* of the *ram* and the *she-goat*; which is as follows: "I saw in a vision—a *ram*, which had two high horns—and the higher came up first: and that he with the horn pushed westward, and northward, and southward; and made himself great. Afterwards I saw a *she-goat* coming from the west on the face of the whole earth, which had a horn between his eyes, and that he ran to the *ram* in the fury of his power, and broke his two horns, and cast him to the ground, and stamped upon him. But the great horn of the *she-goat* was broken, and in its place came up four horns, and that out of one of them came forth a little horn, which waxed exceeding great towards the south, towards the east, and towards the pleasant land;—and even to the base of heaven, and it cast down of the *host*, and of the stars, to the ground, and stamped upon them. Yes, he magnified himself even to the *presence* of the *host*, and from him the *daily sacrifice* was taken away, and the *place* of his *sacrifice* was cast down,—because he had cast down the *truth* to the ground. And I heard one *spirit* saying, How long shall be the *rest* concerning the *daily sacrifice* and the *transgressions* of *despisers*, to give both the *sacrifice* and the *host* to be trodden under foot? And he said, Until the evening and the morning, then shall the *sacrifice* be *justified*" (chap. viii. 8—16).

Q. IV. That this vision foretells future states of the Church, appears manifestly: for it is said that the *daily sacrifice* was

taken away from the prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down the truth to the ground; also, that the man said, How long shall be the vision, concerning the daily sacrifices, and the transgression of desolates, to give the sanctuary and the host to be trodden under foot? and that it was until the evening and the morning, when the sanctuary will be justified. By evening is meant the end of the Church, when there will be a new one. The man is meant afterwards in that chapter by the kings of Media and Persia, as by the sun; and the same by the king of Greece as by the he-goat. For the names of kingdoms, nations, and peoples, as well as of persons and places, in the Word, signify things appertaining to heaven and the Church.

67. The explanation thereof is this: The ram which had the two high horns, of which the higher came up first, signifies those who are in faith originating in charity. His pushing westward, and northward, and southward, signifies the dispersion of evil and falsity. His becoming great, signifies increase: the he-goat which came from the west over the face of the whole earth, signifies those who are in faith separated from charity, and the ruin of the Church by them. The west, denotes the evil of the natural man, which had a horn between his eyes, signifies self-derived intelligence: His running at the ram with the fury of his power, signifies that he vehemently impugned charity and his faith: His striking the two horns, throwing him to the ground, and stamping upon him, signifies that he totally dispersed both charity and faith, for he who disperses the one disperses the other also, because they form a one. That the great horn of the he-goat was broken, signifies the non-appearance of self-derived intelligence: the rising up of four horns in the place of it, signifies applications of the literal sense of the Word in confirmation: the coming forth of a little horn out of one of them, signifies reasoning: that no man can fulfil the law, and the good of himself: the growing of that horn towards the south, and towards the east, and towards the pleasant land, signifies insurrection thereby against all things of the Church, and even to the host of heaven: and the cast down of the last and of the stars, and stamped upon them, signifies destruction thus effected of all the knowledges of good and truth which belonged to charity and faith. that he impugned himself to the prince of the host, and from him was taken away the daily sacrifice, and the place of his sanctuary, signifies that thus he desecrated all things belonging to the worship of the Lord, and of His Church: that he cast the truth to the ground, signifies that he falsified the truths of the Word, by evening and morning, when the sanctuary will be justified, is signified the end of that Church, and the beginning of a new one.

68. IV. That those who are in faith separated from charity, are overthrown by the he-goats, appears from the omission of charity

by them in Matthew. That no others are meant by the he-goats and the sheep in Matthew (chap. xxv. 31—46) than those who are meant by the he-goat and the ram in Daniel, is plain from the circumstance, that unto the sheep are ascribed the works of charity, and it is said, that they did them; and that unto the goats are ascribed the same works of charity, and it is said, that they did them not: and that the latter were therefore condemned. For with those who are in faith separated from charity, there is no possession of works, in consequence of their denying that there is any thing of salvation and of the Church in them; and when charity, which consists in works, is thus removed, faith also falls to the ground, because faith originates in charity; and when there is no charity and faith, there is condemnation. If all the wicked had been meant there by the he-goats, the works of charity which they did not do would not have been ascribed, but the evils which they did do. The same is also meant by the he-goats in Zechariah: "Much anger was kindled against the shepherds, and I punished the he-goats" (ch. 13). And in Ezekiel, "Behold, I am judging between cattle and cattle, between the rams and the he-goats. Is it a small thing for you to have eaten up the good pasture, but go over to the bad pasture with your flocks the residue of the pasture? Ye have pushed all the diseased sheep with your horns, till ye have scattered them abroad: therefore will I save my flock, and they shall no more be a prey" (xxviii. 17, 18, 21, 26).

II. THAT FAITH SEPARATED FROM CHARITY IS DISEMPOWERED OF THE CHURCH, AND OF ALL THINGS APPERTAINING TO IT.

22. Faith separated from charity is no faith, because charity is the life of faith, is its soul, and is its essence. And where there is no faith because there is no charity, there is no Church. For which reason the Lord says, "When the Son of man cometh, shall He find faith on the earth?" (Luke xxi. 8).

23. I have sometimes heard the he-goats and the sheep disputing upon this point, Whether those who have confined themselves in faith separated from charity, are in possession of any truth: and as the former declared they were in possession of much truth, the latter was amazed there. They were questioned, Whether they knew what love is? what charity is? and what good is? And because these were what they had separated, they could not but make answer that they did not know. They were asked, "What is eye? what is experience? and what is the remainder of eye?" And because they answered, That those who are justified by faith, have their eye ministered, so that they no longer appear; they were told, that this is not

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